A SERMON

PREACH'D AT

The Church of St. *Mary le Bow*,

TO THE

SOCIETIES

FOR

Reformation of MANNERS,

January the 1st. 1700.

By *JOHN MAPLETOFT*, D.D.
Minister of St. *Lawrence-Jury*.

Published at the Request of the said Societies.

LONDON:
Printed for *B. Aylmer*, at the *Three Pigeons* in *Cornhill*, 1700.

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To the Right Honourable

Sir *Richard Levet*, Lord-Mayor;

And the Right Worſhipful

The Aldermen and Sheriffs of the City of *London*.

Right Honourable and Right Worſhipful,

It is at the Deſire of the Worthy Members of theſe Societies, *that I make This their Publick and Thankful Acknowledgment of the Countenance and Incouragement you were pleaſed to give to this Pious and Chriſtian Deſign, by ſo Full an Appearance upon this Occaſion.*

Your Preſence there in Your Formalities did not only ſpeak Your Approving their Undertaking, but did in effect give Life and Credit to it; and in a manner engage Your Authority and Aſſiſtance where it may be neceſſary.

As it ought to be the Paſſionate Deſire, ſo muſt it be the Study and Conſtant Endeavour of every Sincere Chriſtian, (who loves God above all, and his Neighbour as himſelf,) to Promote in his Place and Station

the Honour of our Great Lord and Saviour Chriſt; and that Nobleſt of All Charities, which aims at the Eternal as well as Temporal Welfare of Mankind.

Now theſe very Valuable Ends are moſt apparently ſerved, and will be beſt compaſſed, when Men of Power and Wealth, and Reputation and Intereſt, Avowedly ſet Themſelves, and Unite, to Diſcourage all Profaneneſs, Debauchery, Immorality, as well by all Legal Ways of Suppreſſing them, as by Their Own Exemplary Practice of Piety, Juſtice, Sobriety, Humility, Charity, and all other Chriſtian Graces and Vertues.

I ſhall be very glad if this Plain Diſcourſe may be Uſeful in any meaſure to Animate the Zeal and Courage of thoſe Wiſe and Faithful Servants who are already about their Maſter's Buſineſs: Or to Awaken any of the more Inconſiderate and Secure Profeſſors of our Holy Religion to a Senſe of their Duty and Intereſt in This, or any other Particular. To which End I pray God to bleſs it to every Reader. I am,

Right Honourable and Right Worſhipful,

Your Moſt Faithful, Humble Servant,

John Mapletoft.

1 Sam II. 30.

For them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed.

THESE Words are part of a Meſſage ſent from God by one of his Prophets to *Eli* his Prieſt. This *Eli*, who might otherwiſe be a Good Man himſelf, as far as appears, is ſharply reproved for want of Zeal, and for groſs Neglect of the Honour of his God. This Neglect ſhew'd it ſelf too apparently, in his not Rebuking with all the Severity he ought, or not Chaſtiſing with all the Authority which he had, the flaming Impieties and Villanies of his two Profligate and Scandalous Sons: For the horrid Crimes of theſe his Children, and his own Remiſsneſs, and not endeavouring to hinder or chaſtiſe them, as his Character required, He, and his whole Houſe or Family, are here threatned with a long Train of Miſeries, and with an untimely Death.

The Words I have propoſed to be the Subject of your Serious Thoughts and Chriſtian Meditations, at this Time, and on this Solemn Occaſion, are a Reflection God himſelf is pleaſed

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pleaſed to make on this His Conduct, and as it were a Reaſon and Juſtification of His Procedure, in regard as well to *Eli* himſelf as to his ungodly Poſterity, *thoſe Sons of Belial who knew not the Lord.*

We have in them, 1ſt A very important and indiſpenſable Duty, expreſſed both in a poſitive and in a negative way or manner, *viz.* That we ought at all Times, and in all Caſes, and by all Ways and Means, to Honour Almighty God, and in no wiſe, in no caſe, to Diſhonour or to Deſpiſe his Tremendous Majeſty. 2dly, We have this great Duty urged and bound upon us with a Promiſe of the greateſt Good, in caſe we perform it as we ought: God will then honour us; and enforced with a Threatning of the ſoreſt Evil, in caſe we refuſe, and ſin againſt God in ſo ſhameleſs an Inſtance: We ſhall be lightly eſteem'd, fall under the greateſt Contempt and Diſregard both of God, and all wiſe and good Men, all his Friends and Children: *For them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed,* ſaith the Lord.

In diſcourſing on theſe Words, with Relation had all along to the Reaſon of our Aſſembling at this Time, and in this Place, I ſhall uſe this Method.

I. I ſhall conſider and enquire into the Nature of the Duty; and ſhall ſhew how, and in what manner, we do chiefly honour God; as alſo how and in what manner, and in what Inſtances Men do principally deſpiſe and diſhonour Him.

II. I ſhall conſider the Chief of thoſe Reaſons on which this Duty is founded, and the Obligations we are under to comply therewith; and thereby ſhew the great Unreaſonableneſs, unaccountable Folly and Madneſs of theſe wretched Men who dare deſpiſe and vilifie their Creator, their Lord and their Judge.

III. I ſhall make ſome Application.

I. Then

I. Then as to the Nature and proper Inſtances of this Duty: We do honour God,

1ſt. When we have ſuch True and Honourable Notices and Conceptions of God as are worthy of Him, and ſuitable to the Tranſcendency of his Being: When removing far from him all Defects and Imperfections whatſoever, we do own and often reflect upon him as a Being of all poſſible Perfection; of ſuch Power, Wiſdom, Goodneſs, and Holineſs, as we are not able to comprehend: When we acknowledge him to be, as the Firſt Cauſe, ſo too the Laſt End, the Proper, Only-Compleat Happineſs of all Capable, Intelligent Beings, Angels and Men.

2dly, We do then honour God, when all the inward Affections and Diſpoſitions of our Souls are centred upon God, and turn'd towards him in ſuch manner as theſe right Apprehenſions do direct and Require. We honour God then, when we live under a conſtant, awful Regard to his All-ſeeing Eye: When we revere his Greatneſs, and Power, and Juſtice, and adore his Wiſdom and Holineſs with the loweſt Proſtration of our Spirits: When we eſteem and love him as the Sovereign Good, with a vaſt Preference to the whole World, and All that is therein: When we deſire, above all Things, to Pleaſe him, and to Promote the Kingdom of our Bleſſed Lord, and Advance his Honour and Glory to the higheſt pitch, both in our own, and in the Hearts of all we can any way influence and prevail upon: When we fear nothing ſo much as the Loſs or Diminution of his Favour and Kindneſs to us: When we receive all things as from his Hand, with Thankfulneſs for the Good, and Patience, and Reſignation, and Submiſſion to the Wiſdom of his Providence in all Afflictions or Evils that befal us or ours. In a word, we honour God, when we depend upon God, and truſt in him alone, for all good Things, all that we are much concern'd for; and cleave unto him, as to the Eſſential, Radical Life, and Reſt and Peace, and the Only True, Supreme, Final Happineſs of our Immortal Souls.

3dly,

3dly, We honour God, when upon a deliberate, well-weighed Choice, we come to a wiſe, ſettled Reſolution (all Objections and Difficulties conſidered, and anſwered to our ſelves) to make the Service of God, or a cloſe Adherence to all our Duty, in Hopes of that Eternal Life which Chriſt hath purchaſed, and God hath promiſed to all that Love, Believe, and Obey him, the Great Affair and Project, the Leading Maſter-Deſign of our whole Lives. We honour God, when we ſubmit and ſubordinate all our Appetites and Paſſions, all our Aims, Intereſts, Actions, and Occurrences of our Lives to that *Magnum Oportet*, that *One Thing needful*, our Bleſſed Saviour demands and inſiſts upon, *Luke* 10. 42. *viz.* So to learn and know the Gracious Purpoſes of God, and the Merciful Undertakings and Performances of our Bleſſed Saviour Jeſus Chriſt, in order to the Redemption and Salvation of all True Believers, as that we make it our Chief Buneſs and Daily Endeavour to live up to the Terms of the Goſpel. We honour God, when 'tis our higheſt Ambition, when we eſteem it our Trueſt Honour, our Joy, our Glory, and our Crown, to be as like to him as poſſibly we can in all his Moral Perfections: When we do our beſt, to be Holy as he is Holy; to be Juſt, and True, Good and Merciful, Patient and Long-ſuffering, Compaſſionate and Forgiving, as he is. In ſhort, we honour God, when we make it our Firſt Care and Conſtant Employment to attend upon him in this World, and to glorifie him with our Souls and our Bodies; frequently to contemplate his Nature, to love and admire his Goodneſs, to ſtudy and know, and chearfully to do and ſuffer his Will.

4thly, When we have ſuch true Apprehenſions, and have made ſuch due Reflexions on the Nature and Eſſential Attributes of God, and on the Relation we ſtand in to him, both as we are Men and as we are Chriſtians, that our Souls are effectually turn'd towards God and Goodneſs, and centered upon him: *When with a firm purpoſe of Heart*, Acts 11. 23.

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we cleave unto the Lord; and when our Hope towards God, that there ſhall be a Reſurrection, prevails with us (as it did with St. *Paul*, *Acts* 24. 14, 15.) *Herein to exerciſe our ſelves, to have always a Conſcience void of Offence toward God, and toward Men:* We may and muſt then Honour God, and give or bring Glory to Him, in the moſt eminent and viſible manner we are able, upon all Occaſions that offer.

Honour is moſt properly an open Declaration by our Words, or other current Marks of Reſpect, of that Value and Eſteem we have for him whom we pretend to honour. We do therefore honour God moſt ſignally, when we make that Regard we have for him, that Reverence we bear to him, evident to others. This we do at all times, by an holy, exemplary, unreprovable Converſation, an avowed Care and Study to pleaſe him above All, and an hearty Endeavour to reſemble him in all we are able.

We farther apparently honour God, when we have the Courage to profeſs our ſelves, upon all juſt Occaſions, to be his Friends, and Servants, and Children: When we let all Men ſee, that no Secular Intereſt, no Authority, or Power, no Example, tho' of never ſo great Men, no Cuſtom, tho' never ſo general, can prevail with us to ſin againſt God, or to let go any Part of our Integrity out of a baſe Compliance with the Sins or Follies of others; As alſo when we are ready to ſuffer any Diſgrace or Indignity for the Sake of Chriſt, and in order to the Advancement of his Glory, and Erecting and Promoting his Kingdom in the Hearts and Lives of other Men, as well as in our own.

In Concluſion, We do then moſt properly and truly bring Honour and Glory to God, when by theſe, and all other Good Works, all Inſtances, Fruits, and Effects, of an unfeigned, lively Faith, and Hope, and Love to God, and for his Sake to all our Brethren, *we do make our Light ſo to ſhine before Men*, that they may be brought over to the Obedience

of the Faith, and learn *with us to glorifie our Father which is in Heaven*, Matth. 5. 16.

Now, as we do honour God by these and the like ways, as hath been shewed; so, when we act from quite other Principles, have different Aims and Views, and live by Measures directly opposite to these, we do as certainly despise and dishonour him. I will give some Particular Instances.

1st. Then Men do despise and affront God, when they, directly, or indirectly, by any supposed necessary Consequence, dispute or deny his Being, or any of his Essential Attributes; such as are his Goodness, Power, Providence, his Just and Wise Administration of this lower World: When they deny that he concerns himself in the Actions, Good or Evil, of the Sons of Men, or that he will judge the World hereafter in Righteousness.

They despise God who set themselves to disbelieve his Word in general, tho' it carries with it all the Evidences of Truth it is capable of; and many more than any of those Facts or Histories do, of which no Man doubts; or at least will believe no more of the Doctrines and Assertions there delivered, than their shallow, carnal, and prejudic'd Reason can comprehend.

2dly, Men do despise God, when they so far renounce his Authority, and the Right he has to govern and dispose of them, as that they chuse to live in the Practice of any known Sin whatever: When they have no Regard to his Laws and Will, make no Conscience of committing deliberately and frequently those Crimes which he threatens with Eternal Death.

3dly, Men despise God, when they live in an open and avow'd Neglect of the Solemn Publick Worship of God on the Lord's Days, or the Christian Sabbaths, set apart by all Christians, in all Ages of the Church, for the Hearing and Preaching the Word of God; the Building-up and Establishing us in our most Holy Faith, the Exercise and Improvement

ment of all those Graces and Vertues which the Gospel teaches, and by the most proper Arguments obliges us to practise, in order to our Salvation; As also when they wholly neglect to pray to God, and to praise him, both in their Closets and their Families: For what is to despise God, if this be not; to have no manner of Regard to him, no sort of Concern with him? Never to have God named in their Houses, except in Oaths and horrid Blasphemings? Never to have the precious Blood and salutary Wounds of the Blessed Jesus, the Saviour of the World, mentioned, except as Expletives or Ornaments of their wicked or impertinent Talk? And no Prayer made to God, throughout the Year, except that he would damn the Wretch that makes it, or others that come in his way?

And here I cannot but reflect on the visible and scandalous Neglect and Omission of the daily Publick Prayers of our Church: We of the Established Religion in this Nation, have this considerable Advantage, I take it, over all other Sects and Denominations of Christians among us, That we are required by our Constitution, and actually have Opportunity in many of our Churches, and at almost all convenient Hours, to assemble our selves every Day in God's House, and there to do him open Homage and Service, by rendering our Publick Thanks for all, both Publick and Private Mercies, we receive, and thus *making his Praise to be glorious*, Psal. 66. 2. And indeed, our thus *entering daily into God's Gates with Thanksgiving, and into his Courts with Praise*, being openly *thankful unto him, and blessing his Name*, in the great Congregation, is to honour and glorifie him in the most proper and highest Sense of those Words, Honour and Glory primarily importing that manifest Testimony we give of that high Esteem, awful Regard, and Reverence we bear to Almighty God, who, like other Princes, is most honoured, when publickly attended with the greatest Train of his profess'd Servants and Subjects.

All Men, as well as Chriſtians, do agree, that God is more properly, becauſe more viſibly and conſpicuouſly, honoured by theſe our Common and United, than by our Private Addreſſes. And ſince God's Honour and Glory ought to be our firſt Care, and chief Buſineſs, I know not how thoſe who have Opportunity, (as every Pariſh in this City would certainly have, could they be perſuaded to make a Conſcientious Uſe of it,) and might find leiſure (as enough might do to fill all our Churches every Morning and Evening, would they ſeriouſly contrive it) will anſwer to God the conſtant, wilful Refuſal of their giving Honour to his Name, and promoting both the Nation's and their Own Private Welfare, by their fervent, united Petitions and Supplications to God. Our United and Common Prayers have a particular Promiſe over and above any Man's ſolitary Devotions, *Matth.* 18. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them*, ſaith our Lord and Maſter. And the Reaſon holds in Proportion, (and indeed more ſtrongly;) for Two or Three Hundred, or much greater Numbers, gathered together, with an expreſs Deſign to worſhip and glorifie God, in and for Jeſus Chriſt; and to make Profeſſion before all the World, of that Value, and Love, and Service they have for him; and to ſhine as Lights in the midſt of a perverſe and crooked Generation: For this daily Publick Attendance upon God in his Holy Ordinances, ought, and certainly will, ſtrongly oblige all thoſe who give it, in all other their Deportment to live ſuitably to their Honourable Profeſſion and Pretence; to be *blameleſs and harmleſs, the Sons of God, without Rebuke*, Phil. 2. 15.

But here it muſt be confeſſed, that we are at a terrible Loſs for the Countenance and Example of the Great and Wiſe Men, and the Rich Men of this World. They either have no Leiſure, or no Inclination, or perhaps, for want of having Thought at all upon this Matter, are willing to believe they have no Obligation thus to make their Court to the

the Supreme, but Invisible Majesty of Heaven and Earth; and to find Time every Day, when they have no just Reason whereby to excuse themselves, for honouring God in his own House. But were this Matter considered, as it deserves, and were Men under a constant Sense, that they have no Business which so nearly concerns them, *as to glorifie God with, or in their Bodies, and in their Spirits, which are God's*, 1 Cor. 6. (*because they are bought with a Price*, redeem'd with the Blood of the Son of God, *and so are not their own*,) and to save their own Souls; all the Churches in the Town might be as full every Day as the *Exchange*, or any other Place of the most Publibk Concourse, is at any time.

And I cannot but add, That soon after the Reformation began in this Nation, Churches, as I have been credibly inform'd, were as much crowded every Day, when the Prayers of the Church alone were used, as they have since been at the Sermons of the most popular and celebrated Preachers: And if we will compare the Manners of this with that much more Pious and less Scandalous Age, we may, perhaps, impute the Difference in some measure to our different Conduct in this Particular.

I may perhaps, be thought to have insisted too much on this Subject, by those who have not yet, or will not calmly consider, how greatly, how worthily and apparently God is honoured, and how much true Piety would be improv'd, and consequently mens Lives amended by the daily conscientious Attendance upon Him in his House, in order to all these truly Noble and Desirable Ends. For, by the same Reason that a total Neglect of observing the Lord's Day, or the Christian Sabbath, would in a little time extinguish all Sense of God and Religion, and sink a Nation into the Brutality of Atheism; the Constant Publick Worship of God must tend to the increase of solid Piety, and of other Christian Graces and Virtues in all those who have the Wisdom and Gratitude

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to dedicate so much of their time to the Honour of their Maker and Redeemer; and the care of their Immortal Souls.

However I shall not lose this Opportunity of reflecting upon another thing of this Nature; which, I hope, all Devout Good Men of the Communion of the Church of *England*, will think needs *Reformation*. That Day which our Church sets apart every Year for the Solemn Commemoration of the Passion of our Saviour, hath so different an Aspect from that on which we Celebrate his Nativity, that no one would think they were both designed to the Honour, or with any Regard had to the same Person.

Now surely, no one will deny, but that a Devout and Publick Anniversary Commemoration of the Death of our dearest Lord *evidently set forth before our eyes, and as it were crucified among us*, (*Gal.* 3. 1.) in the Office of the Church, is very proper to awaken and excite in us such a lively sense of the Love of God, and of our Dying Saviour towards us, as may serve more strongly to fix our Resolutions of living more to Him who redeem'd us from Eternal Death by his shedding his Heart-Bloud for us. Thus will the Glory of God, and of our Lord Jesus Christ be advanced, not only by our open Thanksgiving for these unspeakable Mercies, but also by our new Engagements, to study to please Him in all things.

I doubt not but that all the Clergy in and about this City, would joyfully embrace this Occasion, both of Preaching in all their Churches, and Administring the Holy Sacrament, as well on this day, as they generally do upon the Feast of the Nativity of our Lord; could their People be perswaded to observe this Day with the same Devotion they do that other.

And 'tis to be hoped, that all Men of Power, and Interest and Business, and of a well-inform'd Piety and Zeal for their Blessed Lord's Honour, who profess themselves to be Members of our Church, will upon a due Consideration of this Matter, find themselves obliged to shew the same Pious Re-

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gard to the Publick Memorial of the Paſſion of our Redeemer, as they do that of his Birth; ſince the Reaſons are apparently as ſtrong and cogent for the one, as for the other of theſe Solemnities. And both the Authority and Practice of almoſt the whole Chriſtian Church, the ſame in both of them.

The Conſenting Examples of good Numbers of ſuch Conſiderate and well-diſpoſed Perſons (if it ſhould not be thought fit for Authority to interpoſe here) may probably go a great way in Redreſſing an Indecency (to ſpeak the mildeſt) which looks ſo very ill, if not ſcandalous, in a Chriſtian City; and more ſo in one where the Way or Worſhip of the Church of *England* is by Law eſtabliſhed.

The only Objection which I can foreſee will be made by any of our Communion, is from the ſuſpending or ſtopping of Trade for a few Hours at a buſie time; which, it muſt be confeſt, looks a little like a Conteſt between God and Mammon, which of them ſhall be ſerv'd at that Juncture. But certainly this may eaſily be adjuſted by the Mutual Agreement of ſuch truly devout Chriſtians as value the next World more than this.

And indeed, that *Amor ſceleratus habendi*, that over-eager love of, and purſuit after the World, *i.e.* theſe tranſitory things, which ſuffers the Love of God to take no Root, have no place in ſuch mens hearts, is no way better ſubdued than by an Attentive Meditation on the Croſs of Chriſt, and thoſe High and Holy Leſſons we may learn from the Life and Death of the Bleſſed Jeſus; *Cogitemus crucem ejus & divitias luteum putabimus*. Hieron. Let us conſider well the Croſs of Chriſt, and we ſhall look upon great Wealth as a great deal of Dirt only; and upon that Poverty of Spirit, that Contempt of the Things of this World, in Compariſon with that Kingdom of Heaven, Chriſt hath purchaſed for, and promiſed to all his, and all other Evangelical Graces, as the only true Riches.

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And doubtleſs the Honour of Almighty God (which my Subject leads me to conſider in all Caſes) would be more viſibly promoted; and the grateful Senſe we ought always to have of what our Lord hath ſuffered for us, more Decently, as well as Generally expreſſed in our Chriſtian Congregations, if thoſe many Thouſands who have their Heads and Hands as full of their Secular, Worldly Affairs on this, as on any other Day, could be brought to join with thoſe few who chooſe at this time to attend the Publick Worſhip, and thus to ſhew their Love to their dear Lord who was content to die for them.

4thly, Men deſpiſe God with a flagrant Impiety as well as Folly, when they *deſpiſe the Riches of his Goodneſs, and Forbearance, and Long-ſuffering*, Rom. 2. 4. *i. e.* the Means and Opportunities of Grace and Salvation offered to them in the Goſpel: When they deſpiſe and ridicule his Word, his Sacraments, his Miniſters, and other his profeſſed Servants, barely becauſe they are his. The Promiſe Chriſt made to his Apoſtles, *That he would be with them always, even to the end of the World*, muſt, in all Reaſon, be extended to all thoſe who are deputed ſucceſſively by and from them, to teach and baptize in his Name; and conſequently that Judgment our Bleſſed Lord makes in this Matter, *Luke* 10. 16. *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me*, will be of the ſame Force, and produce the ſame Effect, and draw the ſame Puniſhment upon all ſuch Deſpiſers of the Grace of the Goſpel, to the End of the World.

Theſe Bold and Daring Wits, or Brave, Reſolute Minds, *Les Eſprits Forts*, as they complement one another, are Men of great Senſe indeed, as Senſe and Reaſon are two very oppoſite Principles: For by fantaſtick, airy, inconſiſtent Schemes of Nature, they either try wholly to thruſt God out of the World he made, and leave us nothing but Eternal Matter and Motion inſtead of the Creator; or to elude his

his Providence and Concern in governing Humane Affairs; or at leaſt to ſcoff out all Reveal'd Religion, as an Artifice or Trick to ſerve the Intereſts of the Church, or State.

And, to the Shame and Reproach of our Nation, ſome of theſe triumph as inſolently over the Goſpel of our Bleſſed Saviour, and other the moſt credible and beſt atteſted Books in the whole World, as *Lucretius* and *Epicurus* juſtly did over that Idolatrous and Superſtitious Worſhip of Dæmons, which was the Religion of the Times and Places in which they liv-ed. *Nos æquat Victoria Cælo* is the common Motto both of the Atheiſts of thoſe Days, and of the more refined Deiſts and Anti-ſcripturiſts of ours.

But beſides theſe bare-faced Deſpiſers of that Goodneſs of God, which ſhould lead them to Repentance, there are but too many others who incurr the like Guilt and Penalty in a different way: They think theſe believe the whole Goſpel, and are horribly afraid thoſe things are true, which they have Reaſon in their preſent Condition to wiſh were not ſo. However, they ſo totally neglect, and by Interpretation deſpiſe the Grace of the Goſpel, that they never diſpoſe themſelves to make uſe of thoſe Means of Salvation our Bleſſed Saviour hath peremptorily required in order to that End.

As for Example: Our Lord, who hath certainly a Right to enact what Laws he thinks fit, for the governing his own Subjects, hath expreſly ordain'd two Sacraments or viſible Signs of, and Means, whereby thoſe Spiritual Bleſſings he hath purchaſed for us, are both repreſented and convey'd to us. When Infants, we are indeed by Baptiſm admitted into that new Covenant of which Chriſt is the Mediator; as the *Jewiſh* Infants were into the former by Circumciſion. Being baptized in, or into (εἰς τὸ ὄνομα) the Name of the Father, and of the Son, and of the Holy Ghoſt, we do oblige our ſelves to the Belief of all the Doctrines or Truths, and Obe-edience to all the Precepts of the Goſpel. We ſolemnly

by our Sureties do then engage our ſelves in that ſecond Covenant which God the Father is pleas'd to make with fall'n Man in the Blood of his Son Jeſus Chriſt, ſhed for the Remiſſion of their Sins, and through the Sanctification of that Holy Spirit by which the Children of God are regenerated, inſtructed, guided, and enabled to perform all that is now required of them, in order to that Eternal Life which Chriſt hath purchaſed for all his.

But our Lord hath alſo ordained another Sacrament, that of the Lord's Supper or *Euchariſt*; to the Celebration whereof all adult Chriſtians are obliged by his expreſs Command, *Take, eat, this is my Body*, Matth. 26. *and drink ye all of it. This do in remembrance of me*, Luke 22. 19. The End our Bleſſed Lord propoſes, *viz.* That by ſuch viſible Repreſentation of his Body torn and broken, and his Blood ſhed for us, we ſhould often call to mind, be deeply affected with, and thankfully own his inconceivable Love towards us, is Reaſon enough ſure to any Man who loves his Saviour, and reflects on the unſpeakable Benefits he reaps from his Death and Paſſion, readily to comply with ſo juſt and reaſonable a Command.

But this whole Action being alſo a ſolemn Profeſſion of, or the avouching and renewing that Covenant we entered into with God in and by Chriſt at our Baptiſm; And an open Declaration (as it was in all Feaſts upon a Sacrifice) that we are devoted to his Service, of whoſe Table we partake; As alſo that we are in League and Confederacy with, and do bear an eſpecial, hearty Good-will to all Members of Chriſt's Myſtical Body; theſe are all ſo many very cogent Arguments for the frequent uſe of ſo neceſſary and profitable a Duty to every pious and conſiderate Mind.

From all which 'tis evident, that they who live in a total or very groſs Neglect of this Sacrament of the Lord's Supper, whatever they pretend, have no regard to an expreſs, poſitive Precept of Chriſt; and that by not taking upon themſelves,

themſelves, when they come to Years of Diſcretion, (if ſuch Perſons can ever be thought ſo to do,) the Vow made in their Name by their Sureties; Or not often renewing it, but obſtinately declining ſuch avow'd Profeſſion of the Relation they ſtand in to Chriſt, and that Dependence on him, for the Remiſſion of their Sins, and Eternal Life, as himſelf requires, they do in effect unchriſten themſelves again. All thoſe formal, out-ſide Chriſtians, I ſay, who either out of ſpiritual Pride, as if they needed not thoſe Aſſiſtances Chriſt thought fit to afford his own Diſciples; or out of a wilful Ignorance and affected Inconſideration of ſuch plain Truths; or becauſe they are under the Power of any worldly Luſt or ſenſual inordinate Paſſion, which they cannot, or do not reſolve yet to quit, do wilfully or careleſly refuſe their Obedience to Chriſt in ſo eaſie an Inſtance, and of ſuch Conſequence towards their better obſerving all his other Laws, do in effect renounce all Intereſt in his Death and Paſſion, and diſown him for their Lord and Saviour.

And all thoſe who come very ſeldom, or only out of ſecular Regards, to the Lord's Table, where they have Opportunity of doing it often, ought ſeriouſly and ſadly to conſider whether ſuch their Neglect and Coldneſs proceed not from want of Love to Chriſt, want of a due Senſe of what our Bleſſed Lord hath done and ſuffered, in order to their being ſaved from Eternal Puniſhment: Whether it proceed not from too little Care of their immortal Souls, and too much Love of theſe periſhing things: Whether they are not ſo intangled in a criminal Love of the World, *the Luſt of the Fleſh, the Luſt of the Eyes, or the Pride of Life*, 1 John 11. 15, 16. *i. e.* unlawful, ſenſual Pleaſures, inordinate Love of Money, or an undue Purſuit of, and valuing themſelves upon ſecular Advantages, that the Love of God is not in them.

5thly, Men deſpiſe God when they abett and countenance, or at leaſt do not diſapprove, but aſſociate themſelves with

his open Enemies. Such are all impious, bold Diſputers againſt Revealed Religion, and God's Gracious Method for the Salvation of Mankind; profane Swearers and Blaſphemers of God and Chriſt; Common Drunkards, all who make their Belly, or their Money their God, who, as Natural Brute Beaſts, live in avow'd Senſuality, Riot, Uncleanneſs, Villany, and mind only Earthly things. For not only the wallowing in the Mire of Senſuality, and muddy Atheiſm, but the ſo far approving and juſtifying thoſe who are openly guilty of Impiety and Debauchery in any kind, as to chooſe their Company and Converſation; and thus *having Fellowſhip with theſe Works of Darkneſs which*, St. *Paul* tells us, *we ought rather to reprove*, Epheſ. 5. 11. is an apparent diſhonouring of God and Chriſt. The bare ſuffering Men of Atheiſtical Principles, and Profane, Brutal, Villanous Lives, to paſs with us for Men of good Senſe, and of more than ordinary Penetration, and ſuch as underſtand the World and Humane Nature better than others do, tends very much to promote the Kingdom of the Devil, and to leſſen the Reputation and Credit of Piety and Vertue, or of that Kingdom of God which conſiſts in Righteouſneſs and true Holineſs. *Epictetus* teaches his Philoſopher, if any thing be done or ſaid in his Preſence, which ſhocks his Modeſty and Vertue, either to reprove the Offender, if that be like to do any good; or at leaſt to teſtifie his Diſlike by his Looks or Geſture, or leaving the Company thereupon. And ſurely then no Man who fears God, and loves his Saviour Chriſt, can tamely hear his Honour blaſphemed, or ſee his Authority deſpiſed, and his Laws trampled upon, and his Servants and Friends ridiculed, without ſhewing a deep Reſentment of ſuch Affront offered to his Sovereign Lord and the King of the whole Earth. St. *Paul* expreſly forbids all Converſation, and even Civil Commerce, with ſuch: *I have written unto you*, 1 Cor. 5. 11. *not to keep Company; if any Man that is call'd a Brother, i. e.* any baptized Chriſtian, *be a Fornicator*,

cator, or Covetous, or an Idolater, or a Railer, or a Dunkard, or an Extortioner, with such one not to eat.

6thly, Men greatly despise God, when they set up any Bye-Laws, or either in Practice, or Intention, Resolution, and Purpose, conform themselves to any Maxims, Customs, and Usages, expressly contrary to the Laws and Will of God. I might instance in several too generally Receiv'd and Fashionable Vices. Such are that sottish Custom of making intemperate Drinking, and vying with one another who shall be most Fool, or most Beast, or Madman, the Recreation or Pastime of some, the Civility of others, and the daily Business of too many: Living in, or committing Adultery, which passes under the fine Name of Gallantry with some, or avow'd Incontinency of any kind whatever: Using Oaths and Imprecations, not in Passion only, but as Fringes to their common, silly Chat, or by way of Defiance to the Christian Religion: Treating the Gospel of Christ, and all the Ways and Methods of Salvation, with the utmost Contempt and Scorn, and all Conscientious, Wise, and Good Christians, as Fools and Madmen. For certainly Men do despise God to an heinous degree, when either the Authority of Great or Rich Men, or the Vogue and Number of the Common Herd of Mankind, overbears them into an undue Compliance with any Breach of God's Law. This is evidently to prefer the Folly of Men to the Wisdom of God, and in a plain Compe.i ion to have more Regard to Men, to Fear and Obey Men more than God; which is, by Interpretation, *to worship the Creature*, and those of the vilest sort too, (for such is every Resolv'd, Obstinate Sinner, in the Account of God) *more than the Creator*, Rom. 25. But at present I will insist only upon that Crying and most Detestable, but too Reputable and Establish'd, Sin amongst the Men of Figure and Breeding, or Quality in this Nation, *viz.* That they think they are obliged in Point of Honour, and do often do in Fact, sacrifice their own Lives, and that of their Christian Brother, to

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their Resentment of the lightest Injury in it self; a slight Blow on the Cheek, (which Christ expresly commands us not only to take patiently, but to venture a second, rather than return the first,) or a rash, inconsiderate Word from a Man drunk, perhaps, either with Wine or Passion. This wicked Art or Trade of Duelling was, very probably, as some have thought, introduced by the Devil among the Ancient *Gauls*, in lieu of those Humane Sacrifices, for which that Nation was infamous before they received Christianity; that so the Devil might still have his Worship, and his Votaries, tho' under another Form and a different Pretence. And it must be own'd, that Mens thus wilfully Murdering one another in cool Blood, or Manslaughtering in hot Blood, (as we make a Distinction, which is very pernicious to the Lives and Souls of Men, where God's Law makes none, either as to the Sin, or Punishment,) on the slightest Provocation, out of a Principle of Honour, is one great Hold the Devil hath on those who value themselves upon their Birth, or Education, and such others as follow their ill Example, and is no mean Support of Satan's Kingdom among us. There needs no other Proof of this, nor other Argument against such horrid Impiety, and shameless Contempt of the most important Laws both of God and all Civiliz'd Nations, than to remember, that we Christians renounced at our Baptism, the Devil and all his Works, the Pomps and Vanities of this wicked World, *i. e.* all Homage to him, and all other sinful Customs whatever, and however generally receiv'd and encourag'd by the greatest Examples; and that we promised to walk in God's Commandments all the Days of our Lives.

Besides that, such Proud Wrath, Malice, and Revenge, are of all other Sins the most contrary, as well to the Nature and Design, as to the most clear, and most frequently inculcated Precepts of Christ. Our Lord enjoins us, if we will be his Disciples, to forgive our Brother 70 times 7, *i. e.* almost 500 times: He inserts it as a necessary Condition for our

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obtaining the Pardon of our Sins from God, in that ſhort Form of Prayer he hath given us for our daily uſe; *Forgive us our Debts, as we forgive our Debtors*, Matth. 6. 9. Or, becauſe, *For we alſo forgive every one*, Luke 11. 4. *that is indebted to us.* And can any Man now, who believes and reflects on theſe things, be ſo much a Gentleman, and ſo little a Chriſtian, or a Wiſe Man, as to think himſelf bound, becauſe he wears a Sword, and a Title, and a Coat of Arms, either by Deſcent, or for his Money, or for ſome other Reaſon he will leſs care to give, as to cut his Brother's Throat, with an equal hazard of his own, and of the Damnation of them both, for an affronting Look, or an haſty, fooliſh Word, or a rude Blow he ſcarcely feels? Here, certainly, if ever that Pious Man would cry out, Either this is not the Goſpel of Chriſt, or theſe Men of nice Honour, but of no Conſcience, no Regard to their God, or to their own Souls, are downright Pagans and Infidels, Monſters of Men, or any thing rather than Chriſtians. From theſe Premiſes I think it will be evident to ev'ry Unprejudiced, Thinking Man, That he, who out of this Pique of falſe Honour (for ſuch muſt that needs be which obliges us by wilful Diſobedience, and Refuſal of Eternal Life, to trample upon the Authority of our Soverign Lord, and moſt tender Father, and upon the Blood of our moſt Gracious Redeemer, ſhed for us, out of Regard only to the Eſteem of the moſt Fooliſh and Wicked Men,) actually doth, or lives in a conſtant Reſolution, upon any Affront offered him, deliberately and wilfully to murder (or hazard the ſo doing) either his own or his Brother's Soul, as well as Body, or perhaps both, doth as truly renounce the Religion of Jeſus Chriſt, and all Hopes of Salvation by him, as if he ſhot at his Picture, or burnt Incenſe to the Devil, or uttered the moſt blaſphemous Words againſt God and Chriſt. For what greater Indignity can any Man offer to the Supreme Law-giver and Judge of the World, and his Bleſ-

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ſed Redeemer, than when God hath ſaid, *Thou ſhalt not kill*; and Chriſt has enjoin'd all his, *to love their Enemies, to bleſs thoſe that curſe them, to do good to thoſe that hate them, and pray for thoſe that deſpitefully uſe them*, ſhall, notwithſtanding all this, by killing his Brother, or dying himſelf in a mortal Sin unrepented of, conſign one, or rather both their Souls, to that everlaſting Fire prepared for the Devil, who was a Murtherer from the Beginning?

But, to the Praiſe of Almighty God be it ſpoken, and to the Edification, and for the Example of all who love the Lord Jeſus Chriſt in Sincerity, we have a freſh and publick Inſtance of a Truly Honourable Patriot, (for ſuch are all thoſe, who honouring God above all things, are honoured by Him,) who had the true Chriſtian Courage to refuſe to go out and fight, tho' upon the greateſt Provocation. He, doubtleſs, remembred that he was Devoted to the Service, Baptized into the Faith, and Obliged to Imitate the Patience of the Meek and Lowly Jeſus, who, when he was reviled, reviled not again. He deſpiſed, as every Wiſe and Good Man doth, the Laughter of thoſe Fools who make a Mock at Sin; and choſe to follow the Steps of his Bleſſed Lord, who alſo ſuffered for us, leaving us an Example of Patience and Long-ſuffering, and forgiving Offenders. And he hath Reaſon to hope, that his Gracious Maſter, for whoſe ſake he was ready to take up this Croſs, when thus laid down before him, will reward his thus confeſſing him before Men, with an eternal Weight of Glory, inſtead of the vain, empty Applauſe of Fool-hardy and ungodly Sinners. In the mean time, let his Memory be bleſſed, whilſt *the Name of the Wicked ſhall rot*, Prov. 10. 7. Let his true Piety be commended, his Wiſdom juſtified, the Honour he did his God and himſelf too, in the Judgment of the Beſt and Wiſeſt Men, by his ſteady Reſolution to prefer his Duty to all other Conſiderations, be imitated by all thoſe who by *patient Continuance*

This happened in Weſtminſter-Hall.

nuance in well-doing,(and ſuffering too,)according to God's Will, ſeek for Glory, and Honour, and Immortality, Rom. 2. 7.

II. I come now, Secondly, to conſider and ſhew what Obligations we are under, and how great Reaſon we have to honour God; and at the ſame time to reflect upon the utter Unreaſonableneſs, and Folly, or Madneſs of deſpiſing Him.

1ſt. Then, We ought to Honour God, becauſe he created us for this very End, and with this Deſign. That Allwiſe and Almighty Goodneſs, which can do nothing in vain, by giving us thoſe Faculties and Capacities which fit us for the Knowledge, and Fear, and Love of himſelf; and for Admiring, and Truſting upon him, and Referring in all things to him, as our Laſt End and Supreme Felicity, doth by all theſe Powers and Abilities ſtrongly engage us to imploy them all about himſelf, and in Obedience to his Will; which is our Natural and Proper Way of Honouring him, and of being made truly Happy in ſuch Conjunction with, and Dependence on him.

This People have I formed for my ſelf, they ſhall ſhew forth my Praiſe, Iſaiah 43. 21. is true in the Deſign and Purpoſe of God, of the whole Poſterity of *Adam*, as well as that of *Iſrael*; ſo that they who have only the Book of the Creation are without Excuſe, *Rom.* 1. 20. if from that Knowledge of him which they may there get, *they do not glorifie him as God, and are not thankful to him.* This the beſt and wiſeſt Heathens often own. *If we had the Mind and Reaſon of Men*, ſaith one*, *what other Buſineſs ſhould we have, by our Selves, or in Company, but to honour, and praiſe, and ſpeak good of God, and to give him Thanks?* And again, *Since I am a Rational Being, I muſt ſing God's Praiſes. This is my proper Work, which I do, and will do, as long as he gives me*

* Εἰ γὰρ νοῦν εἴχομεν, &c. Arrian. Epict. l. 1. c. 16.

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this Power; and I exhort all other Men to do the same with me. *Plato 6. de Leg.* makes this the best and most important Reason for Marriage, *That a Man ought to take care for an everlasting Succession of his Species or Kind; that by his leaving Children* (vitai lampada tradens) *who should leave other Children, God may always have some to rise up and serve him in his stead.* A wise and noble Thought of the Divine Philosopher! which, I fear, enters but seldom into the Heads of most Christians in their Deliberations about this Matter. And which will however oblige all good Men to a great Care that their Children be so educated, that God may have so many Servants, (not Enemies,) in their Families, to attend him in their room.

* Ὡς χρὴ ἀειγενοῦς φύσεως ἀντέχεσθαι, τῷ παῖδας παίδων καταλείποντα ἀεὶ τῷ Θεῷ ὑπηρέτας ἀνθ' αὑτοῦ παραδιδόναι.

2dly, We stand engag'd to honour God, and by no means to despise or disregard him, upon account of that Honour he hath done us in giving us these Capacities of Knowing, and Loving, and Adoring his Perfections; of Acting thus upon him, and Receiving the Directions and Influences of his Holy Spirit, for our Guidance, Comfort, and Support in this our Pilgrimage. God created Man only, of all visible, sublunary Creatures, in his own Image, and after his own Likeness, that he might be capable of holding Communion and Correspondence with himself: *Thou hast made him a little lower than the Angels*, Psalm 8. *Thou hast crowned him with Glory and Honour.* But besides, God has been pleas'd to reveal Himself, and the Gracious Purposes he has towards us Christians, now more fully under the Gospel; and by assuming our Nature into such Nearness to himself, as we are not able to comprehend, hath given us Assurance, by his own Son, that he hath such a Glorious Inheritance in reserve for us, as cannot enter now into our Thoughts.

3dly,

3dly, As 'tis the Prerogative of our Being, to be able; ſo it greatly conduces to the higheſt Perfection of our Nature, to be much imploy'd in the Honour and Service of God, and in a conſtant Obedience to his Will. If the frequent Converſation of Wiſe and Good Men hath a kind of *ſanative Contact*, if I may ſo ſpeak, and is apt to diſpoſe us to be like them, how much more muſt frequent Thoughts of God, and daily cloſe Attendance upon the Supreme Good, *the Father of Lights, and Giver of every Good Gift*, enlighten our Minds to diſcern, and incline our Wills to chooſe, and order, and rectifie our Affections, to purſue all thoſe Vertues and Graces, which may make us moſt reſemble, and ſo be moſt acceptable to that God, whom we then moſt honour when we moſt carefully imitate?

4thly, To honour God is our trueſt Intereſt, and our greateſt Advantage. By this we ſecure our ſelves from all real Evil; we ſecure to our ſelves all true Good; God will honour us, will own us for his Servants, nay his Friends and his Children. Almighty Wiſdom, Power, Goodneſs, will ſtand engag'd on our Behalf to take care of us, to defend, and provide for, and bleſs us here; and in the next Life He will glorifie us with Himſelf in his Heavenly Kingdom.

I ſhall conclude with two Inferences or Uſes; one of which may ſerve to *Govern or Rectifie* our Judgment, the other our Practice.

1. We may hence learn how we ought to eſteem and value both our Selves and all other Men, *viz.* Not by the Braggs of Life, outward periſhing things, Wealth, Titles, *&c.* but by ſolid Piety and Integrity, by Humility and Charity, by Fearing, Loving, and Obeying God, without reſerve, in deſpight of all, either the Allurements or Frowns, and Per-

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ſecutions, or faſhionable and prevailing ſinful Cuſtoms of the World: By a Sincere, Prudent, and Fervent Zeal for the Honour of our Lord and Maſter, and for the Salvation of the Souls of Men. Theſe are thoſe Fruits of the Holy Spirit, *by our bearing much*, of which Chriſt tells us, *John* 15. 8. that *his Father is glorified*; or God is honoured by all his True Diſciples.

God certainly muſt be allow'd to be the higheſt Spring and Original, as of all other Good, ſo of Real and ſubſtantial Honour; and the beſt Judge too, both of the thing and of thoſe who pretend thereto. And therefore *Tanti eſt quiſque quanti eſt apud Deum*; *Every Man is juſt of that Value which God values him at, and no more*, is a Maxim of evident, undeniable Truth. And God hath here given us his Peremptory Deciſion in this Matter: *For them that honour me*, &c. *Qui autem contemnunt me erunt Ignobiles.* Vulgat. Thoſe who deſpiſe me, ſhall be (are) baſe and mean Fellows, Men of no Good Breeding or Quality, or Reputation. Καὶ ὁ ἐξουθενῶν με ἀτιμασθήσεται, as the 70 read it, *Honore privabitur.* He that makes light, makes nothing of me, ſhall, for living without God in the World, be ſtripp'd even of the Dignity of his Humane Nature, be degraded, ſunk down into the Rank of Brute Beaſts.

Infer. 2. From the whole Hiſtory of *Eli* and his Faulty Conduct, in relation to his Impious Children, and God's heavy Judgments denounced and executed upon Himſelf and Family, we may learn, that we are obliged not only to honour God in our own Perſons, by an Exemplary, Avow'd Obedience to all his Laws, and a viſible Care and Study in all things to demean our ſelves as his Servants and Children, with a great Preference to all other Relations or Conſiderations whatſoever; but that we are farther bound to influence and engage all others, as far as we can, to make the ſame

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wiſe and advantagious Choice we our ſelves have done. In order whereto, we are to take all Prudent, Juſtifyable, and Charitable Meaſures, for the Preventing, Hindering, and Reſtraining others from Sin, where we have any Authority or Legal Power, and Reaſonable Hope of doing any thing towards ſo Worthy and Noble an End. As alſo, we are to put all the Stops we can to the Spreading of the infectious Plague of Sin, by bringing thoſe to condign Puniſhment who are openly and ſcandalouſly wicked, or ſeem otherwiſe incurable. God here judges, *i. e.* ſeverely puniſhes, *Eli*'s Houſe, becauſe his Sons made themſelves vile, (accurſed, hateful to God, and all good Men,) and he reſtrained them not. He took not effectual Care, by puniſhing them as the Law directed and required, to put an end to their Lewd, Atheiſtical Profanation of God's Worſhip, and thoſe other Villanies they went on to practiſe: For this groſs Neglect of his, and fondly forbearing to puniſh his Sons as he ought to have done, God charges *Eli with honouring his Sons above his God*, 1 Sam. 11. 29. Now all Subordinate as well as Supreme Magiſtrates, are *Patres Patriæ* in their Place and Degree; and as they have the Honour, ſo ought they to diſcharge the Duty of Common Parents; the Firſt and moſt neceſſary Part of which is, That they do all they poſſibly can by Inſtruction, by their own Example, by Admonition, and, if need be, by Correction too, to engage all under their Authority to Fear, and Love, and Obey that God, for whom, *i. e.* in order to whoſe Honour and Glory, and not their own, they bear Rule over others.

If therefore Subordinate Magiſtrates or Parents, or Maſters, ſhall, out of any Worldly Conſideration whatever, ſuch as are Hopes, Fears, Secular Advantages, or Reproaches, neglect and forbear to Rule for God; to Reſtrain and Puniſh, as the Laws demand, thoſe who make themſelves vile, all Impious, Profane Miſcreants, or otherwiſe Flagitious Criminals, by all Ways

Ways their Authority will bear them out in, and furniſh them with, they have Reaſon to fear that God will charge them too at the laſt Day with honouring the Sons of *Belial*, his open Enemies, the vileſt of Men, more than they honour him; from whom they derive their Honour and Authority, which they ought therefore to imploy chiefly in making him to be Reverenc'd and Obey'd, as far as in them lieth.

But bleſſed be the Goodneſs of God, who, at this low Ebb of Chriſtianity, in this degenerate Nation, hath ſtirred up the Spirits and rais'd the Courage of Men of all Orders, Ages, Conditions, from the higheſt to the loweſt, to combine together Publickly to own the too-much-neglected Cauſe of God and Chriſt. Theſe, by their own Innocent and Exemplary Pious Lives, and other Prudent Ways, endeavour to ſtem that Torrent of Infidelity, Impiety, and Immorality, which threatens the Ruine of our Church and State. And this Spirit of unfeigned Piety, and undaunted Zeal for a General Reformation, which appears now in Men of Authority and Intereſt, makes us hope that we ſhall neither want ſuch farther good Laws as we may need Effectually to ſuppreſs all open Irreligion and Vice; nor Magiſtrates of Chriſtian Courage enough to put thoſe Laws in due and full Execution.

Let us go on then, my Brethren, in the Name of Almighty God, and in Dependence upon his Aid, thus to Confeſs our Bleſſed Lord and Saviour before Men; to own Him and his Holy Religion by an Holy, Unreprovable, Shining Converſation, led in all Godlineſs and Honeſty; and by all other Ways and Means of Advancing and Promoting his Kingdom in the World. Let us eſteem it our higheſt Honour to be the Servants and Sons of God, the great King and Lord over all; to be the Diſciples and the Friends of our Bleſſed Redeemer, and to reſemble him as far as we are able: And let us look upon

upon it as our trueſt Courage, to deſpiſe and trample upon all that Falſe, Bare Name of Honour, ill and fooliſh Men give to one another, in Compariſon of that True Honour that comes from God only. And if at any time we come to *ſuffer as Chriſtians, let us not be aſhamed, but glorifie our God, and praiſe him on that behalf,* 1 Pet. 4. 16. I Conclude with St. *Paul*'s Exhortation, *Coloſ.* 3. 23, 24. *And whatſoever ye do, do it heartily, as to the Lord, and not unto Men; Knowing, that of the Lord ye ſhall receive the Reward of the Inheritance: for ye ſerve the Lord Chriſt.* To whom, with the Father, and the Holy Spirit, be all Glory and Honour, now and for ever.

FINIS.